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WARKWORTH CASTLE, NORTHUMBERLAND.

THE CASTLE OF WARKWORTH, IN NORTHUMBERLAND.

AMONGST the most beautiful of the rivers in the North of England is the Coquet, which rises in the north-west part of Northumberland, and, after leaving the lofty, naked hills, passes eastward, with a clear and rapid stream, through one of the most fertile and picturesque districts in the country. About a mile from the mouth of this river, on the crown of a rock of lofty eminence, stands the Castle of Warkworth. The view from hence (says Hutchinson in his history,) is so extensive and various, that description can carry but a very imperfect idea of its members or its beauties: to the east and north-east there is a sea-prospect, with which you take in Dunstanbrough and Bambrough Castles, at the most distant point of land. The Farn Islands lie scattered like patches on the face of the waters; and at a little distance are seen the mouth of the River Coquet, and Coquet Island, with its ruined monastery. To the north you view a richly-cultivated country; westward, the banks of the river, graced with little woodlands, which here and there impend on its winding channel. To the south lies an extensive plain, inclining towards the sea, crowded with villages, and interspersed with woods; whilst, on the extreme distance, the different tints of the landscape, arising from the various objects, require colours to convey their picture to the mind.

The village of Warkworth is situated on the northern inclination of this hill, and forms a pleasing, though steep, approach to the castle. Grose, who has given two views of this castle in his *Antiquities*, says, nothing can be so magnificent and picturesque, from what part soever it is viewed; and though, when entire, it was far from being destitute of strength, yet its appearance does not excite the idea of one of those rugged fortresses destined solely for war, whose gloomy towers suggest to the imagination only dungeons, chains, and executions, but rather that of such an ancient, hospitable mansion, as is alluded to by Milton,

Where throngs of knights, and barons bold,
In weeds of peace high triumphs hold.

The castle and moat, according to an old survey, occupied upwards of five acres of ground. The keep, or donjon, containing a chapel, and a variety of spacious apartments, stands on the north side, and is elevated on an artificial mount, from the centre of which rises a lofty observatory. The area is enclosed by walls garnished with towers. The principal gateway, which is on the south side, has been a stately edifice, but only a few of its apartments now remain.

The Castle and Barony of Warkworth belonged to Roger Fitz-Richard, who held them by the service of one knight's fee of the grant of Henry the Second. They continued in this family for several successive generations, and were, at length, by John surnamed De Clavering, settled, after his death, and provided he died without male issue, upon King Edward the First. They were bestowed upon Henry Percy (the ancestor of the Earls of Northumberland,) by Edward the Third. After being several times forfeited and recovered, they were finally restored, in the twelfth year of Henry the Fifth, to Henry, fourth Earl of Northumberland, and have, since that period, continued in the possession of the noble and illustrious house of Percy. This castle was the favourite residence of the Percy family, and, in Leland's time, was *well menteyned*; but, in 1672, its timber and lead were granted to one of their agents, and the principal part of it was unroofed. It is not certainly known

when it was built. The gateway and outer walls are evidently the work of a very remote age; but the keep exhibits peculiarities of a more recent and more opulent period, and was, probably, built by the Percy family.

On the north bank of the Coquet, about half a mile west of the castle, is WARKWORTH HERMITAGE, which has obtained great celebrity by the beautiful and interesting poem, *The Hermit of Warkworth*, written by Dr. Percy, Bishop of Dromore, in 1771. The approach is kept in neat order, and still retains its original form; a narrow walk, on the brink of the river, confined by lofty perpendicular rocks to about the width of four feet, leads to the door of this holy retreat. From the summit of these rocks, a grove of oaks is suspended, casting a solemn shade; and from their base issues a spring of the purest water, which formerly supplied the recluse.

This sweet sequestered vale I chose
These rocks and hanging grove;
For oft beside that murmuring stream
My love was wont to rove.—*Hermit of W.*

The steps, vestibule, and chief apartments of the hermitage, are hewn out of the bosom of a free-stone rock, whose outside face is about twenty feet high, embowered with stately trees, impending from the top of the precipice and fissures of the cliffs. One lower and outward apartment (which probably did not form a part of the original building,) is of ashlar masonry, built up against the side of the rock, and appears to have been attached as a kitchen, having a range, or fire-place, six feet wide. Passing from this outward building, you ascend, by seventeen steps, to a little vestibule. Above the inner door-way appear the remains of an inscription, from the Latin version of the Psalms, which is, in our translation, "my tears have been my food day and night." Adjoining to this is the principal apartment, a chapel, which is eighteen feet in length, and seven and a half in breadth and height, and is curiously decorated in the old Gothic style of architecture, as is represented in the engraving. At the east end of this chapel is an altar, formed across the whole apartment, and ascended by two steps; behind this are a niche or cavity for a crucifix, and the remains of a glory. On the right hand, near the altar, in another niche, is the representation of a table-monument, (no chink appearing, to lead to the supposition that it is hollowed for any human remains,) with a recumbent female figure, the hands and arms of which appear to have been elevated. At the foot of this monument, and cut in the wall, is the figure of an hermit on his knees, resting his head on his right hand, and his left placed on his bosom, as in a lamenting or pensive posture. The whole is beautifully designed and executed in the solid rock, and has all the decorations of a complete Gothic church or cathedral in miniature.

From the chapel is an entrance into an inner apartment, over the door of which is sculptured a shield with the crucifixion, and several instruments of torture; here is another altar, like that in the chapel, and a recess in the wall for the reception of a bed. (See Engraving, p. 248.) In this chamber is a small closet, cut in the wall to the north, and leading to an open gallery, which commands a most splendid prospect up the river. From these cells there are winding stairs cut in the rock, leading to its summit, where, it is supposed, the hermit had his solitary, or garden.

It is the universal tradition, that the first hermit was one of the Bertram family, which had once considerable possessions in Northumberland, and imposed

this penance upon himself to expiate the murder of his brother, to which act he had been goaded by motives arising from jealousy.

'Vile traitor, yield that lady up!'

And quick his sword he drew;
The stranger turn'd in sudden rage,
And at Sir Bertram flew.

With mortal hate their vigorous arms
Gave many a vengeful blow;
But Bertram's stronger hand prevail'd,
And laid the stranger low.—*Hermit of W.*

In the postscript to this poem, Dr. Percy asserts, that the memory of the first hermit was held in such regard and veneration by the Percy family, that they afterwards maintained a chantry priest, to reside in the hermitage, and celebrate mass in the chapel, whose allowance, uncommonly liberal and munificent, was continued, down to the dissolution of the monasteries; and then the whole salary, together with the hermitage and all its dependencies, reverted back to the family, having never been endowed in mortmain. On this account we have no record which fixes the date of the foundation, or gives any particular account of the first hermit.

[Our Engravings are from Drawings by Mr. T. M. Richardson, an eminent artist, of Newcastle-upon-Tyne.]

CHRISTMAS, 1833.

How kindly do we think of those we honour upon earth,
Of him our earliest wants have owned, and her who gave us birth;
Of wife, child, brother, sister, friend, around our home fire-side,
Whether they live or far or near, or have before us died.

And shall not one kind thought of Thee raise up our hearts above,
Thou! more than father to our wants, than mother to our love!
Dear wife, or child, or friend, may be, yet wert Thou still more dear,
The Saviour Thou! if all our love to others be sincere.

There is no earthly friend would do for us what Thou hast done,
Or love, as Thou, the race for whom Thou gav'st thine only Son;
Yet we the while are thankless all; the souls that else were lost!
Disown the Giver, slight the gift, neglect its fearful cost.

An enemy thus takes away out of our hearts Thy word;
Spirit of God! our spirits be within us deeply stirred!
That word now let us hear and keep! Thou givest the increase!
And bear, abundantly bear, fruit in patience and in peace.

Spirit most holy! touch our hearts, and melt away our fears!
That we may seek our gracious Lord in tenderness and tears!
May trace Him, fashioned like a man, along earth's daily path,
And image Him high on His throne, with an unwavering faith.

Rise! early rise! to praise and prayer, ye ransomed sinners! rise!
This is the time the Christ was born.—Praise Him above the skies!
To us, to us, the Son is given! our foes hath He subdued!
Each eye be raised! each tongue unloosed, in awe and gratitude.

O! could we reverently know, declare, and love our Lord,
How surely would each proud offence be seen, confessed, abhorred!
How truly should we strive, and pray, and search our hearts within,
To cleanse them, by His holy law, from every secret sin.

And as young hearts devotedly to those they love will turn,
May we be turned and look to Christ, and all His meekness learn.
What kindness and what gentleness, what majesty and power
Arrayed the Saviour from His birth to His last dreadful hour.

The Son of Man! for us He bore want, sorrow, scorn, and pain,
And death and darkness! Let him not have borne them all in vain.
Let his great mercy win our souls! Let him our ransom prove!
May we remember how He died,—give Him our life and love.

Unto the Saviour let each heart, each melting heart be won:
This is the time He came on earth, God's own incarnate Son!
Be this a time to turn to Him in faith without delay,
To seek Him while He yet is near,—the life, the truth, the way.

On the unclouded sun no eye may gaze at burning noon,
Yet all confess his glorious light, soft streaming from the moon:
So may we trace the Father's love, in Jesus Christ's career,
Nor blinded be, but gaze on Him till love cast out all fear.

He laid them down, the majesty, the might, that were His own;
He quenched His sovereign diadem.—He left His glorious throne;
The great Creator shared on earth the creature's want and woes,
That we might share with Him in heaven the joy His love bestows.

Now glory be to God, our God, the Father of our Lord,
The Father, for His sake, of all who keep His holy word.
Glory to God! the Father, Son, and Holy Ghost, be given!
And peace on earth, good-will to man, the ransomed of heaven.

H.

PITCAIRN'S ISLAND,

AND THE MUTINEERS OF THE BOUNTY,

[CONCLUDED.]

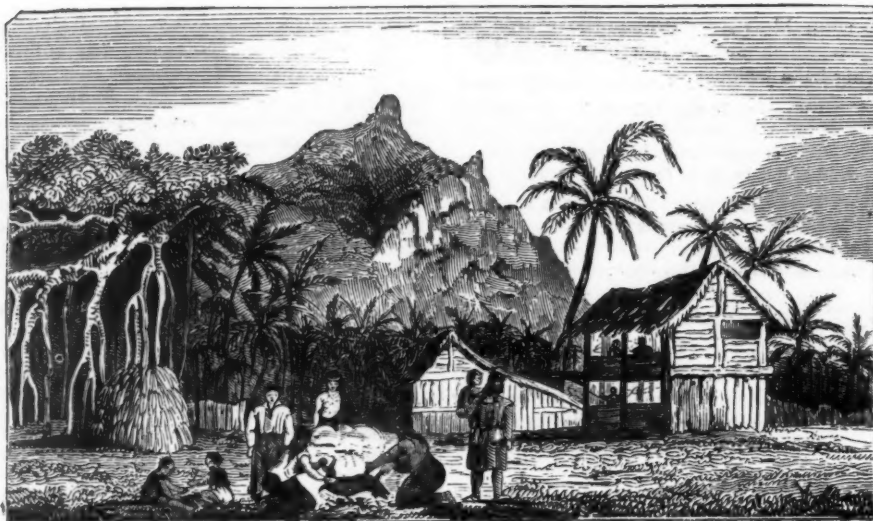
PITCAIRN'S ISLAND is about six miles long by three broad; the soil is very rich, and it is mostly covered with wood. It lies under the parallel of 25° of South latitude, and in the midst of the wide expanse of the Pacific Ocean. The climate is fine, and adapted for the growth of all the vegetable productions of every part of the globe. The coast is fringed with formidable barriers, which seem to present insurmountable obstacles to all access; tall spiral rocks appear on every side; and lofty cliffs, skirted at their bases with thickly branching evergreens, afford a welcome retreat and shelter from the burning rays of an almost vertical sun. Groves of Palm-trees, Cocoa-nut trees, the Tee-tree, and other tropical productions cover the valleys and the slopes towards the centre of the island, which is occupied by a mountain, the ridge of which rises 1109 feet above the sea. The ridge itself is a narrow ledge, running from one pinnacle to another, and is in some parts not more than three feet wide, with fearful precipices on each side. At the northern extremity of this ridge, is a cave of some interest, as being the intended retreat of Christian and his companions, in the event of a landing being effected in pursuit of them; and here he always kept a store of provisions, against any emergency that might occur. On all points the island is terminated by cliffs, or rocky projections, detached from which lie scattered numerous fragments of rocks, rising like so many black pinnacles amid the surf, which on all sides rolls in upon the shore.

The path down the ravine, leading from the mountain-ridge, is precipitous in the extreme, and dangerous to all but the natives, who, young and old, unconcernedly trudge up and down its formidable sides. The "Rope Cliff," so called, because it can only be descended by the aid of a rope, is on the east side of the island. It overlooks a small sandy bay, lined with rocks, which render it dangerous for a boat to attempt to land; at the foot of the Rope Cliff, some axes and a hone were found, the manufacture of the former natives. On the left of it, is a peak of considerable beauty, overlooking what is called Bounty Bay, on account of the Bounty having been burned there. Upon this peak the mutineers found four images, about six feet high, on a platform, similar to the *maraes* at Easter Island.

The natural vegetable productions of this island are numerous, as the Cocoa-nut, Banana, Bread-fruit, Plantain, Water-melon, Pumpkins, Potatoes, Pease, Sugar-cane, Ginger, Turmeric, Tobacco, the Tee-plant, and various other tropical trees and plants. Of Quadrupeds they have only those which were introduced by the mutineers.

At the period of Captain Beechey's visit, the colony consisted of sixty-six persons, of whom only six, namely, Adams, and five Otaheitean women, were original settlers, the remainder being the children of the mutineers, or of the black men who accompanied them. These interesting islanders are tall, robust, and healthy; the average height of the men is five feet ten inches, their limbs are well proportioned, round, and straight; and simple diet, and early habits of exercise, have given them great muscular power. The perfect simplicity and good-nature depicted upon their countenances, and the cheerfulness, and vivacity that prevail throughout the colony, render them highly interesting to visitors. Captain Beechey was delighted with their manners, and spent some time amongst them, receiving the greatest attention and hospitality from them. Adams was looked up to as a patriarch, and nothing affected their minds so much as the fear of losing him.

The females are rather above the size of Europeans, and their limbs, from their being accustomed to work, and to climb the hills, are unusually muscular, but their features and manners are perfectly feminine. Their complexion, though fairer than that of the men, is of a dark gipsy hue; their dark glossy hair, nicely oiled, hangs down over the shoulders in long waving tresses, and tastefully turned back from the forehead and temples, and secured by a chaplet of small red or white aromatic flowers, newly gathered from the Flower-tree, (*Morinda citrifolia*), or the blossoms of the Tobacco-plant. Their countenances are cheerful, their eyes dark and animated, and their teeth white and even. Their affection for Adams was displayed in a very striking manner, upon Captain Beechey's first visit. It being ascertained that the ship was a British man-of-war, fears were entertained, that it came for the purpose of conveying him a prisoner to



VILLAGE IN PITCAIRN'S ISLAND. FROM CAPTAIN BEECHHEY.

England. The whole colony were in a consternation, and the females in tears; but as soon as his perfect safety was assured to them, the affectionate manner in which his daughter Hannah Young, and, indeed, all the young females, embraced and congratulated him, was extremely moving. They welcomed the officers with great cordiality, and conducted them to the village, which consisted of five houses, built upon a cleared piece of ground sloping on one side to the sea, and on every other side bounded by lofty crags, or groves of Palms, or Cocoa-nut and other tropical trees.

The houses are substantially built, and consist of two floors, both boarded; as are also the sides, in sliding panels. The upper floor is the bed-room, around which the beds are arranged in the neatest order. These consist of a fixed bedstead, raised about eighteen inches, and boarded; upon these is laid a mattress, covered with native cloth; and the sheets are of the same material. In the lower room stands a large table, with seats round it. The floor is raised about a foot from the ground, and boarded: it communicates with the upper by a ladder, placed at a trap-door in the centre of the ceiling. At the back of the houses are the places for fattening pigs, fowls, and goats; and beyond are the cultivated grounds, producing the Yam, Banana, Plantain, Water-melon, Potato, and various other roots and fruits, upon which the natives chiefly subsist.

The occupations of these people do not present much variety, but their strict attention to the duties of Religion, and their uniform regard to the precepts of the Gospel, are very remarkable, and put to shame those, who, residing in more civilized countries, possess much greater advantages. They rise with the sun, and offer up a prayer before leaving the room. They have morning and evening prayer together, and, on going to rest, never fail to commit themselves to the care of the Divine Being. The Sabbath is invariably a day of rest to them from the ordinary labours of life. They have built themselves a place of worship, where they have three services on that day. A seaman, named John Buffet, was so struck with the simplicity of their lives that he took up his residence amongst them, and, at the time of Captain Beechey's visit, officiated as clergyman. That officer attended the various services, and was delighted with the simple piety and fervent devotion manifested, by both young and old, throughout the little congregation. The church services were always read, partly by Buffet and partly by Adams; but the former delivered the sermon. He acted, also, as schoolmaster to the colony, and found among the children willing and attentive scholars. We are sorry, however, to be obliged to add, that the subsequent conduct of this man has been far from correct, and has proved him to be unfit for the office he had assumed.

Adams, who had attained his sixty-fifth year, was unusually strong and active for his age. He still retained his sailor's habits, doffing his hat, and smoothing down his forehead with his hand, when addressed by the officers. To the surprise of Captain Beechey, he expressed a desire to go to England, although aware of the fatal consequences

that might result from such a step; but the universal grief and lamentation of the whole colony, at the prospect of losing him, induced him to give up all idea of leaving them, and he continued with them until his death, which took place in March, 1829. During his life, he was looked up to as the father of the whole family; and, when on his death-bed, he expressed a wish that they would choose a chief to succeed him, but it does not appear that they have yet done so since his decease.

These islanders eat very little animal food: they have hogs and goats, but the flesh and the milk of the latter are not much relished by them. The hog is invariably baked in an oven made in the ground, as is practised in Otaheite. Fowls, also, are fattened in considerable numbers; but the yam and the cocoa-nut, dressed in different ways, constitute their chief subsistence.

Their bill of mortality for thirty-five years must be an object of speculative curiosity to the political economist. It appears that up to Captain Beechey's visit, in 1825, the population consisted of nine Englishmen and six male, and twelve female, Otaheiteans, the survivors of the original party, together with sixty-two children born on the island. Seven English and six Otaheitean men had been murdered; one Englishman, four women, and two children, had died a natural death; and two women had been killed by falls from the cliff. They have no medicine, except salt-water, ginger-tea, and *abstinence*, according to the nature of their simple complaints. Their principal disorder is a tendency to plethora, but in most cases the patient is relieved by bleeding at the nose.

They live together in perfect harmony and contentment, and are virtuous, religious, cheerful, and hospitable. No serious differences have occurred to mar their social comfort; and their disputes, to use their own language, are only "quarrels of the mouth." They studiously avoid those amusements which are likely to lead to dissipation or immorality, and their manners in this respect are a perfect contrast to those of the native women in the Polynesian groups. Adams assured Captain Beechey that not a single instance of immoral conduct had occurred among the females, since the death of Quintal; and both sexes are remarkable for the strictness with which they adhere to their word. A striking instance of this occurred, in the case of Polly Young and George Adams. The latter had, when quite a youth, conceived an attachment for Polly, but she declared to her companions that she "never would marry George Adams." They grew up, however, and it appears that no suitable partner for either could be found, and at the time of Captain Beechey's visit, Adams referred the case to him and the other officers for consideration. These gave it as their opinion, that a rash vow was more praiseworthy in the breach than in the observance; that, as the parties were both very young, and incompetent to form a mature judgment, at the time the declaration was made, it would be wrong to adhere to it. Polly, however, could not see the affair in the same light, and although she admitted that her opinion of her lover

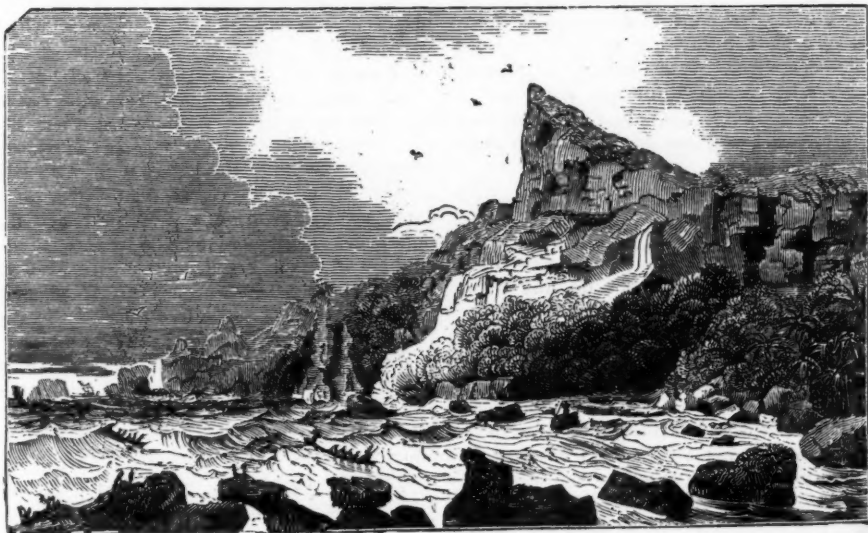
was altered, she declared "she would not break her word on any account," nor had the persuasions of the officers any effect upon her.

The marked difference between the sexes which prevails in all the Islands of the Pacific is kept up here, in consequence of which, the females are never suffered to sit down at the same table with the men; but they do not appear to feel this as a grievance, and neither sex were much pleased with the interference of the officers to relieve them from this mark of supposed inferiority.

At the time of Captain Beechey's visit, considerable apprehensions were entertained, that by the rapid increase of the colony, the island might prove inadequate to the support of its inhabitants. It therefore appeared desirable to remove them to some other island, which offered a more certain prospect of support for their increasing numbers. Accordingly, an arrangement having been effected between the British Government and the authorities of Otaheite, for a grant of land for their use, on that island, the Comet Sloop, Captain Sandilands, arrived at Pitcairn's Island on the 28th of February, 1831, and offered to take on board any of the inhabitants who were desirous of removing to Otaheite. On the 7th of March, the whole colony had accepted the offer, and with their little property sailed for that island. Their reception was cordial and friendly, and they were located on a rich tract of land; but the experiment did not succeed. The manners of the Otaheiteans were so different to their own, and the dissolute conduct of some so disgusted them, that

they were unhappy; they were also attacked with diseases new to them, and seventeen of their number died. They requested to be allowed to return, and were, accordingly, put on board an American vessel, and taken back to their native island.

Subsequent accounts state, that their transient stay at Otaheite was by no means favourable to their morals. It had unsettled them, and some had addicted themselves to drunkenness and other bad vices. In addition to this, John Buffet, and two other Englishmen of dissolute habits, had married native women, and settled on the island, and their influence had tended greatly to demoralize the colony. The latter, however, had been brought to a sense of their duty by the timely arrival of a respectable gentleman, named Joshua Hill, who, at the age of seventy years, had left England to settle amongst them, as their pastor and preceptor. At his suggestion they destroyed their stills, established a Temperance Society, and returned in some measure to their former state of order and moral discipline. They are happy at having got back; and the three Englishmen who had done so much harm by their immoral example, agreed to leave the island. The latest return made their numbers seventy-nine, and a closer examination of the island has proved that it is capable of supporting one thousand persons; so that no apprehensions of an overgrown population need be entertained for many years to come. Their situation, however, is critical, and requires the attention of the religious world, which, we trust, will not be withheld.



BOUNTY BAY, PITCAIRN'S ISLAND. FROM CAPTAIN BEECHEY.

THE HAMPSHIRE FOWLER.

GILPIN describes the occupation of fowling on the Hampshire coast as very hazardous. The fisherman, who in summer plies the shores at high water, with his line or his net; in winter, takes his gun as evening draws on, and running his boat up into the little creeks, which the tide leaves in the mud, lies there in patient expectation of his prey.

Sea-fowl commonly feed by night, and when the fowler hears the noise of a flight of them in the air, (like a pack of hounds in full cry,) he listens attentively, and if he is so fortunate as to have them alight near him, he listens with still closer attention for any little sound which there may be among so numerous a host (for though they march in music, they feed in silence); it is so dark, he can take no aim; he therefore gives his fire at a venture; and instantly catching up his other gun, fires again, where he supposes the flock to rise in the air. His gains for the night are now decided; and he has only to gather his harvest, groping about in his mud-pattens* in quest of his booty, and picking up, perhaps a dozen, or perhaps not one.

* Mud-pattens are flat pieces of wood, tied to the feet to prevent their sinking in the mud.

There was an unhappy fowler, who was seeking wild ducks, and intent only on his game, and who found himself suddenly surrounded by the returning tide; and though it was in the day time, his mud-pattens prevented his running fast enough to get out of the danger. As a last resource, he went to a part of the plain which was as yet above the water, and striking the barrel of his fowling-piece (which was very long) deep into the mud, he held fast by it, waiting for the ebbing of the tide. The water made a rapid advance, it covered the ground on which he stood—it rippled over his feet—it gained his knees—his waist—button after button was swallowed up—till at length it advanced over his very shoulders. With a beating heart, he gave up himself for lost. Still, however, he held fast by his anchor, and looked round in vain for a boat. While he was making up his mind to the terrors of sudden destruction, his attention was called to a new object. He thought he saw the uppermost button of his coat begin to appear: still the turn of the tide was so slow, that it was long before he could assure himself that the button was fairly above the water. At length, however, a second button appearing, his transports of joy may be imagined, and they gave him spirits to wait till the water had entirely retired.

JOHN FREDERIC OBERLIN.

NEAR the junction of the provinces of Alsace and Lorraine, in France, and separated by a deep valley from the chain of mountains called the Vosges, is another mountainous range, whose volcanic origin is marked by one of its names, the *Champ de Feu*, or Field of Fire. On this range is situated the *Ban de la Roche*, a district high, bleak and barren, but possessing an interest which many a more genial region might claim in vain, as having enjoyed the ministry of one of the most apostolical men that have ever adorned the Church of Christ, John Frederic Oberlin.

This exemplary pastor was born of protestant parents, at Stratsbourg, in 1740. Many remarkable traits of his youthful piety and benevolence are on record. His character, however, seems always to have been firm and decided; and his earliest wish was to embrace the profession of arms. But from this purpose he was diverted by a still stronger desire to devote himself to the Christian ministry; and, without dwelling on his history till the year 1767, we will at once state, that he then, in his twenty-seventh year, accepted an invitation to undertake the spiritual charge of one of the two protestant parishes of the *Ban de la Roche*, comprising the hamlets of Fondai, Belmont, Waldbach, Billefosse, and Zolbach. To that uninviting spot he at once repaired; and there, *without ever changing, or wishing to change his place*, he remained for half a century, a burning and a shining light, and exhibiting a glorious example of ministerial skill, assiduity, and devotedness.

Oberlin, in his religious principles, was eminently spiritual. He ever looked to Jesus Christ as the author and finisher of his faith, with the hope of salvation but through faith in his blood, and deeply sensible of his own insufficiency to do any good work without the aid of the Holy Spirit. The Bible, as he termed it, the beloved Bible, was his delight and his treasure; and a striking feature in his religious creed was his persuasion of a Providence acting by frequent and direct interposition. The religious principles which he himself entertained, he was unremitting in his labour and anxiety to impress on the people committed to his pastoral charge. In this brief sketch, it is, however, our wish to dwell less on the opinions and tenets of Oberlin, than on his extraordinary skill and happy success in rendering his ministerial cares efficacious.

The great secret of his influence was, that his people could not fail to perceive that he himself was deeply impressed with the sacred truths he taught to others; that he was unfeignedly solicitous for their temporal and eternal welfare; that he devoted all the energies of his mind and body, was ready to spend and be spent in their service. The heart is not human, that is able to resist such claims on its gratitude and attachment; and by "this conjunction and mighty magic," Oberlin bent the hearts of his parishioners, as the heart of one man, to himself. Thus much in general. But we wish to enter a little more into the details of his ministerial labours; and what first strikes us, is his strong anxiety, even with a view to lead his people to godliness, to civilize them and to improve their temporal condition.

The district of the *Ban de la Roche* was cut off from communication with the rest of the world, by want of roads. Accordingly, one of the earliest cares of Oberlin was to persuade his people to set about the constructing of a new road to Stratsbourg; and, in order to overcome the opposition raised

against his plans of improvement, the pastor was seen, with his pick-axe in his hand, heading the gang of road-makers. By his persuasions, and under his direction, a bridge over a mountain-torrent was also constructed, and afterwards known by the name of the *Pont de Charité*. A communication with the neighbourhood being thus opened, his next care was to improve the cultivation and husbandry of his parish. He exhibited new fruits in his own garden, as well as new processes of grafting and managing trees. He taught his people how to plough and to sow more profitably; how to augment their store of manure; and he introduced among them flax, clover, and a new species of potato. He instituted a sort of agricultural society in the district, with prizes for the best farmers; and formed a deposit of agricultural tools, establishing, at the same time, a loan-fund, to enable his poorer neighbours to purchase the new and improved implements of husbandry. As another means of improvement, he sent out some promising boys to the neighbouring towns, to learn the trades of carpenter, mason, glazier, cartwright, and blacksmith. It was also his anxious desire to introduce greater cleanliness and order into the houses of his parishioners; and he was, himself, as usual, their example; his own mansion being remarkable for its propriety and modest embellishments, with the walls covered with books, prints, and texts of scripture. And, as in his own person he was peculiarly neat, so he always commended the children whom he observed to be clean and tidy in their dress. We will, however, add no other proofs of the anxiety of Oberlin to improve the external circumstances of his people, than that, among a number of questions addressed to them, on a particular occasion, in the most solemn manner, with a view to their spiritual edification, we find the following:—"Do you punctually contribute your share toward repairing roads? Have you planted trees, and planted them properly? Have you proper drains to carry off refuse water?"

Oberlin was always anxious to see his parishioners industrious and frugal; and, with his elevated piety, and spiritual cast of mind, it is remarkable how much all his precepts were founded on the basis of plain common sense. "Avoid debts," he used to say, "as an evil spirit." And if a beggar applied to him, he said; "I will employ you. There,—carry these planks,—break these stones,—fill that bucket with water,—I will repay you for your trouble."

It was fortunate for Oberlin's ministerial usefulness, that, at an earlier period of his life, he had acted as tutor in the family of a medical practitioner at Stratsbourg, and thus had acquired no inconsiderable skill in medicine and surgery. This information told when he came to settle at Waldbach, and enabled him to act as a physician of the body, as well as of the soul, to his people. Still his chief care was for their spiritual improvement, and, with this view, he laboured to establish schools throughout his parish, for persons of all ages, but mostly for the young. By solicitations from his friends, and by a personal expense which he could ill afford, he built one principal school-house. His parish, however, was widely scattered, and the different parts divided by deep valleys and pathless mountains. Accordingly, in the various hamlets, he established seminaries under *conductrices*, or female teachers, whom he, himself, trained for their task; but ever reserving the religious instruction to himself. With a view to mould the principles of the children from the first dawn of reason, he also collected them together for the purposes of instruction in their very earliest years, and Oberlin may be said to have been the first

founder of that most useful institution, infant schools. Their moral and religious education was his principal care. But, in addition, and according to the several ages of the children, he taught them, not only reading, writing, and arithmetic, together with the manual arts of sewing and knitting, but also the rudiments of geography, astronomy, and history. He was particularly desirous to make them know the uses of plants, his mountainous parish affording him a delightful field for his botanical instructions. Neither would he allow his pupils to speak in the *patois*, or provincial dialect of the country.

But this was by no means the limit of his pastoral cares. He made it a point to be personally acquainted with his parishioners; and, it is said, he never met any of them, especially children, without accosting them in the language of familiarity and kindness. At their houses he was a frequent visitant, making himself acquainted with their habits, dispositions, and tastes, and applying his admonitions or exhortations, his reproofs or commendations, according to the exigence of the case; but ever making their spiritual improvement his main object. There being three churches under his charge, he officiated at them in turns on the Sundays; and on Fridays, for the sake of those who only understood German, he officiated in that language. On these occasions, it was the established usage that one of the inhabitants should send a horse to convey him to the hamlet, where he was to perform the service; and happy and proud was he, who could gain the coveted privilege of accommodating the beloved pastor with the means of conveyance, and of entertaining him with simple hospitality at his home.

Indeed, the hold which Oberlin acquired upon the affections of his people, is something quite delightful to observe. At his first arrival at Waldbach, he had experienced some opposition, and even personal rudeness. But these things he soon subdued by his firmness, tempered by gentleness; and he lived to enjoy, in the highest degree, the love and veneration of his flock. The title, by which he was universally called, was "*cher* (dear) *papa*." As an instance of his influence within his parish, we may mention, that he had the satisfaction of putting an end to a lawsuit, which had subsisted for eighty years between the peasants and the lords of the territory, with respect to rights of forest; and the pen, with which the treaty was signed, was given with much ceremony to Oberlin, and suspended in his study, as a trophy of peace. Even during the French Revolution, when Christian worship was elsewhere interdicted, and the clergy of Alsace were imprisoned, Oberlin was permitted to pursue his work of benevolence and instruction unmolested; and his house became a retreat to many religious persons of different persuasions from himself. After the restoration, he received from the Agricultural Society of France a gold medal, and from Louis the Eighteenth a medal of the Legion of Honour as a tribute to his virtues. And, when at length, after a ministry of fifty years, in his eighty-seventh year, he was called to his reward in heaven, then it was that the feeling of his parishioners was fully displayed. They all felt that they had lost their father; and, at his funeral, so great was the concourse of mourners, Roman Catholic as well as Protestant, that the foremost of the train had reached the church of Fondai, where the interment was to take place, before the last had left the parsonage, although the distance was nearly two miles. A paper, which he left behind him, addressed to his dear parishioners, shows that the affection was reciprocal. And, as never, perhaps, since the

time when the Chief Shepherd was upon the earth has a flock been more faithfully tended, so never have the feelings of a grateful and affectionate flock been more warmly testified, than by the simple inhabitants of the Ban de la Roche toward the pastor Oberlin.

Oberlin was married to an amiable woman, whom he lost in the year 1784, and by whom he was the father of three sons and four daughters. Two of his sons died before him; and his reflections on the occasion were such as we would willingly insert here, if our space would allow it. They breathe the very spirit of pious resignation, or, more properly, of joyful hope and trust in the Lord.

But there was one member of his family who deserves a particular mention. On the death of his wife, his housekeeper was Louisa Schelper, who immediately assumed the direction of his family, and the education of his children, devoting herself to his service, but steadily refusing any wages, and asking for nothing but the happiness of waiting on the "*cher papa*." As Oberlin's reputation spread abroad, the history of Louisa Schelper became also known, and she received from a society in Paris the sum of no less than 5000 francs, being one of the *Prix du Vertu*, bequeathed by some benevolent person, to be given in rewards for any exemplary act of virtue. But such was the disinterestedness that Oberlin contrived to impress on all around him, that the whole of this sum she appropriated to the poor of the Ban de la Roche, choosing herself to rely for her maintenance on the children of her beloved master.

We will conclude this article with a letter which she once wrote to Oberlin.

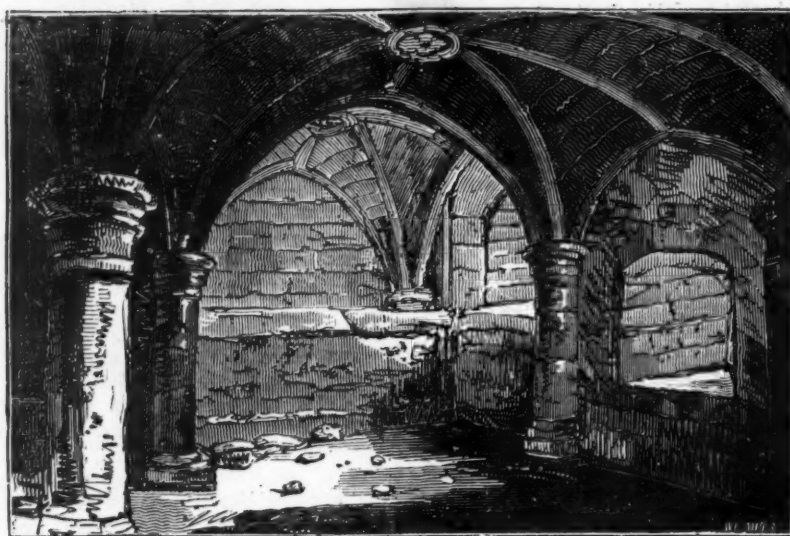
Waldbach, Jan. 1st, 1793.

Dear and beloved Papa,

Permit me, at the commencement of the new year, to request a favour which I have long desired. As I am now really independent, that is to say, I have no longer my father, or his debts to attend to, I beseech you, dear Papa, not to refuse me the favour of making me your adopted daughter. Do not, I solicit you, give me any more wages; for, as you make me like your child in every other respect, I earnestly wish you to do so in this particular also. Little is needful for the support of my body. My shoes and stockings, and *sabots*, will cost something; when I want them, I can ask you for them, as a child applies to its father.

Oh, I entreat you, dear Papa, grant me this favour, and condescend to regard me as your most tenderly attached daughter,
LOUISA SCHELPER.

I KNEW a man that had health and riches, and several houses, all beautiful and ready furnished, and would often trouble himself and family to be removing from one house to another: and being asked by a friend, why he removed so often from one house to another? replied, "It was to find content in some one of them." But his friend knowing his temper, told him, if he would find content in any of his houses, he must leave himself behind him; for content will never dwell but in a meek and quiet soul. And this may appear, if we read and consider what our Saviour says in St. Matthew's Gospel; for he there says,—"Blessed be the merciful, for they shall obtain mercy.—Blessed be the pure in heart, for they shall see God.—Blessed be the poor in spirit, for theirs is the kingdom of heaven. And—Blessed be the meek, for they shall possess the earth." Not that the meek shall not also obtain mercy, and see God, and be comforted, and at last come to the kingdom of heaven; but in the mean time, he, and he only, possesses the earth as he goes toward that kingdom of heaven, by being humble and cheerful, and content with what his good God has allotted him: he has no turbulent, repining, vexatious thoughts, that he deserves better; nor is vexed when he sees others possessed of more honour, or more riches than his wise God has allotted for his share; but he possesses what he has with a meek and contented quietness; such a quietness as makes his very dreams pleasing, both to God and himself.—IZAACK WALTON.



INNER APARTMENT IN WARKWORTH HERMITAGE. See p. 242.

THE HUMAN HAND.

THERE is inconsistency, and something of the child's propensities, still in mankind. A piece of mechanism, as a watch, a barometer, or a dial, will fix attention; a man will take journeys to see an engine stamp a coin, or turn a lock; yet the organs through which he has a thousand sources of enjoyment, and which are, in themselves, more exquisite in design and more curious, both in contrivance and in mechanism, do not enter his thoughts; if he admire a living action, his admiration will, probably, be more excited, by what is uncommon and monstrous, than by what is natural and perfectly adjusted to its office—by the elephant's trunk, than by the human hand. This does not arise from an unwillingness to contemplate the superiority or dignity of our own nature, nor from an incapacity of admiring the adaptation of parts. It is the effect of habit. The human hand is so beautifully formed, every effort of the will is answered so instantly, as if the hand itself were the seat of that will, that the very perfection of the instrument makes us insensible to its use; we use it as we draw our breath, unconsciously, we have lost all recollection of the feeble and ill-directed efforts of its first exercise, by which it has been perfected, and we are insensible of the advantages we derive from it. The armed extremities of a variety of animals, give them great advantages; but if man possessed any similar provisions, he would forfeit his sovereignty over all. As Galen long since observed, "did man possess the natural armour of the brutes, he would no longer work as an artificer, nor protect himself with a breast-plate, nor fashion a sword or spear, nor invent a bridle to mount a horse, and hunt the lion. Neither could he follow the arts of peace, construct the pipe and lyre, erect houses, inscribe laws, and through letters and the ingenuity of the hand, converse with the sages of antiquity."—SIR CHARLES BELL'S *Bridgewater Treatise*.

PEACE ON EARTH.—At the glad period of our Lord's Nativity there was peace in all the earth. The prevalence of public peace upon earth, had ranked among the number of those interesting signs and tokens which were to accompany the coming of the long-expected Saviour to the scene of his ministry. When we read in the page of prophecy, of the myrtle and the fir-tree taking the place of the bramble and the thorn—when we hear of swords beat into pruning-hooks and plough-shares; we are led to fix our attention on that state of outward peace in this world which was to form the commencement of the Gospel age, and to denote the time of the Redeemer's manifestation among men. Accordingly, these predictions were fulfilled in a remarkable manner at the date of our Lord's birth, which may be regarded as the commencement of his kingdom upon earth. Thus, the reign of Augustus Cæsar, after its first conflicts were decided, was accompanied by a season of profound and settled peace. The temple of Janus at Rome, which had been shut but twice since the foundation of the city, was at that time closed in token of this public peace.—ARCHDEACON POTT.

THE FIRST HOSPITAL for the reception of the diseased and the infirm, was founded at Edessa, in Syria, by the sagacious and provident humanity of a Christian Father. The history of this memorable foundation is beautifully given by Sozomen, in his account of St. Ephrem Syrus.

"A grievous famine, with all its inseparable evils, having befallen the city of Edessa, its venerable deacon, at the call of suffering humanity, came forth from the studious retirement of his cell, whither he had long withdrawn, that he might devote his latter days to meditation on the deep things of God. Filled with emotion at sight of the misery which surrounded him, with the warmth of Christian charity, he reproved the rich men of Edessa, who suffered their fellow-citizens to perish, from want and sickness; and who preferred their wealth, at once, to the lives of others, and to the safety of their own souls. Stung by his reproaches, and awed by his reverent virtues, the citizens replied, that they cared not for their wealth; but that, in an age of selfishness and corruption, they knew not whom to intrust with its distribution. "What," exclaimed the holy man, "is your opinion of me?" The answer was instant and unanimous: Ephrem was every thing that was holy, and good, and just. "Then," he resumed, "I will be your almoner. For your sakes, I will undertake this burden." And receiving their now willing contributions, he caused about three hundred beds to be placed in the public porticoes of the city, for the reception of fever-patients: he relieved, also, the famishing multitudes who flocked into Edessa, from the adjoining country; and rested not from his labour of love until famine was arrested, "and the plague was stayed." Then, once more, he returned to the solitude of his beloved cell; and, in a few days after, breathed his last!"

CONSIDER the wisdom and happiness which is found among a swarm of bees; a pattern to all human societies. There is perfect allegiance, perfect subordination; no time is lost in disputing or questioning; but business goes forward with cheerfulness at every opportunity, and the great object is the common interest. All are armed for defence and ready for work; so that in every member of the community, the two characters of the soldier and the labourer are united. If you look to the fruits of this wise economy, you find a store of honey for them to feed upon, when the summer is passed, and the days of labour are finished.—JONES of Nayland.

Who taught the natives of the field and wood,
To shun their poison and to choose their food?
Search the least path creative power has trod,
How plain the footsteps of the apparent God.

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JOHN WILLIAM PARKER, WEST STRAND.

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